

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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THE HILL CUMORAH;

OR THE SACRED DEPOSITORY OF WISDOM AND UNDERSTANDING.

The Hill Cumorah is situated in western New York, between the villages of Palmyra and Canandaigua, about four miles from the former. It is celebrated as the ancient depository of the sacred gold plates from which the Book of Mormon was translated. Cumorah was the name by which the hill was designated in the days of the Prophet Moroni, who deposited the plates about four hundred and twenty years after the birth of Christ. The Prophet Mormon, the father of Moroni, had been entrusted with all the sacred records of his forefathers, engraved on metallic plates. New plates were made by Mormon on which he wrote, from the more ancient books, an abridged history of the nation, incorporating therewith many revelations, prophecies, the Gospel, &c. These new plates were given to Moroni to finish the history. And all the ancient plates, Mormon deposited in Cumorah, about three hundred and eighty-four years after Christ. When Moroni, about thirty-six years after, made the deposit of the book entrusted to him, he was, without doubt, inspired to

select a department of the hill separate from the great sacred depository of the numerous volumes hid up by his father. The particular place on the hill, where Moroni secured the plates, was revealed, by the angel of the Lord, to the Prophet Joseph Smith, to whom the volume was delivered in September, A.D. 1827. But the great depository of all the numerous records of the ancient nations of the western continent, was located in another department of the hill, and its contents under the charge of holy angels, until the day should come for them to be transferred to the sacred temple of God. The hill Cumorah, with the surrounding vicinity, is distinguished as the great battle-field on which, and near which, two powerful armies were concentrated with all their men, women, and children, and till hundreds of thousands of warriors were hewn down and their moulder upon the ground. The armies were immortal; but they came awfully armed, having been talized from God, the King of nations, because of the wickedness

ites alone were left. This happened, according to their faithful records, near the close of the fourth century of the Christian era. The American Indians are the remnants of the once powerful nation of Lamanites.

The hill Cumorah is remarkable also as being the hill on which, and around which, a still more ancient nation perished, called Jaredites: this unparalleled destruction is recorded in the Book of Ether; and happened about six centuries before Christ. The Jaredites colonised America from the Tower of Babel. After about sixteen centuries, during which they became exceedingly numerous, they, through their terrible wars, destroyed themselves. The hill Cumorah, by them, was called Ramah. Millions fought against millions, until the hill Ramah, and the land round about, was soaked with blood, and their carcases left in countless numbers unburied, to moulder back to mother earth.

There is no spot on this wide world of ours, which is calculated to excite more vivid reflections, than the wonderful hill of Cumorah. There the history of one-half of our globe, reposed, for fourteen centuries, in profound unbroken silence: there, "the everlasting Gospel," engraved, not on tablets of stone, but on plates of gold, awaited the voice of the heavenly angel to reveal the priceless treasure: there, buried in the holy archives of Cumorah's sacred hill, are plates of brass, plates of gold, undimmed by time; sacredly guarded as the temple of heaven: there shines the Urim and Thummim, the stones of light, the gems of immortality: there, reposes in words of light, the hidden knowledge of ages past, the prophetic history of ages to come: there wisdom has selected her palace, and understanding her dwelling place, until "the spirit is poured out from on high," and "the skies pour down righteousness;" then, "the earth opens and brings forth salvation."

Well did the inspired Patriarch, Job, inquire, "Where shall wisdom be found? and where is the place of understanding?" (28: 12.) "The place" cannot be sought out by man; "neither is it found in the land of the living. The depth saith, It is not in

me: and the sea saith, It is not with me." If neither the depths of the sea, nor the generations of the living, know the holy hidden place, where shall it be sought? Is it in some sequestered wild? In some uninhabited desert or wilderness, where roams the beasts of prey? Is it on the surface of the earth, exposed to the vultures gaze, or to the keen eye of the lofty eagle? It is in "a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it." "It is hid from the eyes of all living, and kept close from the fowls of the air." If neither man, nor beast, nor fowl hath seen it; if it has been withheld from mortal gaze; where shall we turn to renew our researches? The Patriarch exclaims, "Destruction and death say, We have heard the fame thereof with our ears." How truthful is this saying! The countless millions, whose dust and ashes enrich the soil of Cumorah's hill, "have heard the fame thereof." Let the nations of the dead speak from their lonely sepulchres, and "whisper from the dust," the doings of bye-gone ages! Let the faithful records of the ancient dead, declare the holy dwelling place of wisdom, the sacred depository of understanding! Though hidden from the gaze of covetous man, and protected from the polluted touch of unholy beings, yet, "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of thunder; then did he see it, and declare it; he prepared it, yea, and searched it out." From days of old, he ordained it; on the land that is afar off, He selected for it a habitation; "on the sides of the north," in a land of fountains, rivers, and lakes, he constructed for wisdom a house, and said unto knowledge, here shalt thou dwell, until the heavens shall reveal thy hiding place, and thy presence is sought again among the sons of men; then shalt thou teach mortals in "the fear of the Lord," and light the candle of understanding in their

hearts; then shalt thou dwell in Zion, and light up the habitations thereof with thy glory.

These holy treasures, these sacred archives are too precious to be bought with the riches of this world. Hence, Job says, "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." All the wealth of ages is valueless, compared with the records of eternal wisdom, the inexhaustible fountain of understanding, hidden in the secret recesses of the wonderful—the beautiful—the lovely hill Cumorah! O, Cumorah! the hill of ancient Seers and Prophets! the hill of God! Sanctified by holy angels' feet! From thy bowels is heard a voice, low, sweet, mild, of heavenly tones! yet it thrills through every fibre of the heart! It speaks of man—of God—of earth—of

heaven—of hell! It speaks of the past—of the future—of the destiny of nations—the reign of Messiah—the resurrection—the final judgment! O holy, lovely mount! the sacred resting place of Zion's law! In thy chambers dwell eternal riches! In thy lovely bosom are fountains that never dry! Speak! O speak again! Let Zion hear thy voice! for thy voice is not the voice of feeble helpless man! but the voice of the Eternal One, speaking from the ground. Let Zion sing for joy! let the heavens be full of praise; for thou, O Lord, makest the earth to disclose its wonders; thou bringest forth truth from the bowels thereof! thou openest the gates of wisdom, and showest thy word unto the sons of men! Hidden things are brought to light—things most precious to the soul! let the hills and mountains break forth into singing! let the earth itself utter songs of everlasting joy! let glory, honor, and everlasting power, be unto Him who sitteth upon the throne, who holdeth the keys of Creation and Redemption forever more.

O. PRATT.

NECESSITY OF SELF-CONTROL.

BY ELDER FRANCIS L. GIBBONS.

The people of God are privileged to enjoy many blessings in their present state of existence, and have, moreover, the promise of a great reward in a future state. In the event of their continuing faithful in keeping the commandments of God unto the end, they are destined ultimately to be crowned with eternal lives, and to become kings and priests unto God, and to reign with king Jesus throughout the countless ages of eternity. There is, then, a great and glorious future awaiting the faithful sons and daughters of God, the thought of which should stimulate and stir them up to increased diligence in faith and good works. The Saints of the Most High love to hear the servants of God speak of, and dwell upon those things; they

delight to read of them, and to sing of them; they are present in their waking thoughts and slumbering hours, when sweet and balmy sleep has crept over their wearied frames; even then ministering angels whisper words of comfort and encouragement to their drooping spirits, and cause the beautiful and pleasing panorama of the promised reward for continued faithfulness, to pass before their minds' eye, so that when they awaken, they arise and go forth refreshed, invigorated, and encouraged to continue the struggle until the battle is fought and the prize is won, when they shall be enabled to exclaim with the great Apostle to the Gentiles,—I have fought a good fight, I have finished my course, I have kept the faith: henceforth ther

is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love his appearing. It is heart-cheering to every Saint to contemplate these things, and to reflect upon them ; still, we should not allow this to occupy the whole of our attention, to the exclusion of everything else, for we must bear in mind that it is through the observance of present duties, that we become entitled to the future reward. Let us pause here for one moment, and ask ourselves this question : Are we doing the best we know how, to fit and qualify ourselves to fill honorably the high and important places and positions we may be called upon to occupy in the kingdom of God ? If not, it is high time we set ourselves about it, for delays are dangerous—we have not a moment to lose, for we may rest assured that unless we do exert ourselves, seeking for the aid and assistance of the Holy Spirit to inspire and enable us to improve, and become fit and qualified for future usefulness, our dreams and anticipations of future greatness and glory, will vanish like mist before the morning sun. On the contrary, if we are diligent, our understanding will become enlarged, our capacity for doing good increased, and our minds become illuminated more and more by the light of truth. Says one, "The Gospel found me ignorant and untutored, but I complied with its requirements, and by virtue of that obedience, even though I do not feel disposed to make any further effort or exertion to improve my mind or better my condition, so that I may become more useful, still, as I am a member of the Church of Christ, I expect to be brought forth in the morning of the resurrection, clothed upon, as with a garment, with all the necessary qualifications to fit me for any and every place and position in the kingdom of God." There are many to be found who entertain this foolish idea. It is not only foolish, but extremely erroneous, and is opposed to reason and Scripture. There is a secret something within us all, which causes us to feel that the Lord has a purpose and design in view in placing us here upon this earth.

The Scripture tell us that we are sent here to be tried or proved : for this purpose an agency has been given us, truth and error, good and evil, are set before us, and we left to choose the path for ourselves. We are here in this probation as children in a school, in order that we may receive line upon line, precept upon precept, and learn here a little, and there a little, until by passing through a regular course of experience, we shall at length arrive at that state of perfected usefulness for which we were destined. When a parent sends a child to school, it is that he may learn and become qualified for the duties of life. It is precisely the same in regard to us, as members of the Church of Christ. We have to grow and increase in everything that is good, praiseworthy, and useful ; everything that will tend to promote our perfection in Christ.

Now, if ever we become kings, of course there must be a something over which we shall have to bear rule, a something to control and govern. It is no doubt easy and pleasant to talk about becoming kings, and bearing rule over others ; but the question is, are we capable of governing ourselves ? If not, we must necessarily learn the art of self-control, of self-government, before we can ever hope to govern others. We cannot gain this knowledge and power by any other means, than through our own individual experience. The experience of another will not do. Each for himself must of necessity try all things, and hold fast that which is good. It is said that charity begins at home. So also does the process of experience through which all will have to pass, who desire to become acquainted with the principles, bearings, and order of true government. It must be quite evident to every person of reflection, that such a state of things is absolutely necessary. Hence, we have to learn to govern our desires, inclinations, appetites, passions, and propensities, and to bring them into subjection to the laws of righteousness. By thus schooling ourselves, we shall gain a knowledge and an experience which will qualify us to govern others. But we must not flatter ourselves that we shall or can attain to perfection in this

respect all at once ; it is a work of time, we gain by degrees, and if we improve upon the little we have, more will be given to us, and we shall at length receive the welcome plaudit, "Well done, good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Those who are slothful and neglect their opportunities, and hide up their talents, will have what little they possess taken from them, which will be given to others more worthy; and instead of being governors, they will be the governed, having proved themselves unworthy and inefficient. It is really deplorable to see man, who is created in the image of God, stoop so low and become so degraded, as to allow himself to become the slave of impure desires, depraved appetites, and vicious habits. Such, however, is too often the case. Instead of fighting manfully against these things, he allows himself to be overcome by them. All are not led away by the same means, nor governed by the self same vice. Some allow themselves to be controlled by an inordinate desire for strong drinks, and, after a while, become so habituated to their use, that it is to them a kind of second nature, and they feel that they would rather give up their blessings and privileges, and hopes of eternal life, than relinquish their propensity for intoxicating drinks. Others permit an unrestrained temper to hold sway over them. The least thing that occurs to irritate or vex them, they fly instantly into a passion, and woe be-tide those with whom they come in contact, while the storm of passion is raging. Others again allow themselves

to be influenced to commit deeds which have a direct tendency to undermine the constitution, debilitate the system, weaken the faculties, and blunt the sensibilities, ending in disease and premature death. All of these, and many other evils too numerous to mention in this short article, can be avoided, and the causes which produce them be subdued, overcome, and held in check, by giving earnest heed to the dictates and suggestions of the Holy Spirit, and to the counsel and instructions of the servants of God. These will furnish us with the information necessary to enable us to train and bring ourselves, and all that we have and are, in subjection to the laws of righteousness; which will qualify us to become kings and priests unto God, and to reign with Jesus on the earth. Our Father and God has body, parts, and passions, for we learn from Scripture, that the Lord is a jealous God, and that he is angry with the wicked every day, but loveth those who work righteousness. Here, then, are the like passions that man possess, but they are by Him controlled according to the perfection of knowledge and infinite wisdom which he possesses. It is possible for man to become as perfect in his sphere, as the Lord is in his; hence the Apostle John says, "It doth not yet appear what we shall be, but this we know, that when he appears, we shall be like him, and he that hath this hope within him, seeks to purify himself, even as God himself is pure;" and Jesus, by way of encouragement, has said, "As I have overcome, and sit down with my Father upon his throne, so may ye also overcome, and sit down with me upon my throne."

THEN AND NOW.

(From the *Deseret News*.)

There are certain facts connected with our history as a Church and people, that are anything but pleasant to refer to or look back upon. But few can calmly contemplate the tragedy of their brethren and friends murdered

in cold blood; their homes destroyed; their property taken; themselves imprisoned, expatriated and bitterly persecuted; their weary pathway, as they fled from that persecution, marked with the blood of the innocent and the

graves of the aged, infirm, and helpless, who sank down by the wayside the victims of mobocratic violence. Yet all this, and much more, we cannot help at times but think of, and think of vividly, for all has been borne and suffered by this people as a Church; and though many of us have not been exposed to such envenomed and bitter persecution, all, or nearly all, have had to suffer for the truth's sake.

The discourses delivered by Elder Geo. A. Smith, for a few Sunday mornings past, in the Tabernacle, have induced thought and reflection, and involuntarily excite a comparison between the course pursued by the Missouri mobs of twenty-eight years ago, and the feeling which animates those who would destroy us now. General Clark, commanding an armed mob, called militia, after some of the principal men of the Church had been taken prisoners by them, though innocent of any crime, and refused even the ordinary course of law in venal courts, addressed the citizens of Far West in a speech, which is worthy of record, being as it is illustrative of the spirit manifested then and now by our enemies. He had no fault to find with the "Mormons" as citizens; they were industrious, energetic, and persevering; they had settled the worst land in Missouri, and in a remarkably short time they had made it the most productive, best cultivated and most inviting part of the State; and they were peaceable, quiet and orderly.

Does not this sound very like the encomiums passed upon us to-day? Was it not something like this that Speaker Colfax and party said in the front of Salt Lake House, one Monday evening last June? Transpose the dates and names, and the sentiments uttered might be taken for the same.

But, said Clark, you must never expect again to organize with Presidents and Bishops, in a Church organization, or the people will totally destroy you. You must not even meet in twos or threes for the purpose of prayer or for any other purpose. You must give up your faith, your religion, your Church organization, your God! Why? Because we will not suffer it, said Missouri, through this doughty General. If you do, we will destroy you.

We will suffer you (wonderful condescension!) to reside among us, and occupy your farms and the property which your indomitable perseverance and industry have gathered around you, but you must renounce your religion, apostatize from your faith, and deny your Prophet. And then turning pious, he invoked the spirit of the Unknown God, like the Athenians of old, to rest upon the "Mormons," and remove from their minds their fanaticism.

This Clark, who thus trampled on every principle of civil and religious liberty, and who utterly disregarded our Constitutional rights, like others who then and since have sought to ride over the Constitution, that they might accomplish their designs on the "Mormons," was at heart a traitor. Subsequent years developed in him, as in others, and as it will do in still more, the rank treason which animated him, his name figuring on the roll of the rebel Congress as a member. He was, at the time referred to, sustained and aided by men calling themselves ministers of the Gospel of Christ, who were active participators in the atrocious deeds which marked the scenes to which we are alluding.

Now, so determined was the Missouri mob, urged on by politicians, bad whiskey, and the spirit of wickedness, to carry out the programme they had arranged, break up the "Mormon" Church, destroy its leaders, and appropriate their property, that they proceeded in a series of acts the most damnable and bloody that have ever been recorded in the annals of any nation or people making the least pretensions to civil and religious liberty; eventually driving the "Mormons" from the State for no other cause but that they chose to worship God according to the dictates of their own consciences. There were infants, children, men and women, and revolutionary fathers murdered in cold blood. Men who had fought for that liberty thus ruthlessly and fiendishly abused, were killed by the very men for whose liberty they had struggled. One old gentleman, who had fought with Washington, was hewn to pieces with a corn cutter, at Haun's mill, while proclaiming himself one of

the body-guard of the father of his country.

But recapitulation is needless. These things, and many more, have been before the public from then till now. Civil and religious liberty were trampled under foot, the Constitution spit upon and defied, its provisions derided, and an unoffending people subjected to the most horrible barbarities, which have been continued, with more or less violence as opportunity offered, until to-day.

There was no polygamic bug-bear then, at which people could pelt and raise a cry of hate. Plurality of wives was unknown and undreamed of. But we believed in a Prophet of God, concerning whose divine calling and mission we had the most indubitable testimony. We appealed to the State government for redress and protection, but received neither. They said, "Guilty or innocent, we must execute some of their leaders, or the character of the State is irretrievably damned." The General Government was applied to, with no better success. We were referred back to the State where the outrage occurred, and the offenders were shielded. For all the enormities committed on the "Mormons" then, not an arrest was made nor an individual punished, no matter how black his turpitude.

Now we are told that the only objectionable feature in our social, religious, or moral polity, is polygamy; that there is no enmity manifested against us as a people, but only against this single article of our faith and practice. Gentlemen, you mock our past miseries, insult our past sufferings, by such a declaration. We know, and you are well aware that we cannot help knowing, how utterly baseless it is when we look at the past, or else you must be ignorant of the history of a people concerning whom you pretend so much knowledge. You insult our manhood by asking that we shall sacrifice our faith to-day, when for years we clung to it with our lives hourly in peril. But God, and he alone, sustained us then, and is our help now.

It is a mistake to suppose that plurality of wives is the cause of the opposition that acts against us. It is the hostility of error to truth, of darkness to light, of corruption to purity. It is simply because God has bestowed the Priesthood upon man on the earth, and restored the everlasting Gospel; and because those who have embraced that Gospel, have confidence in the men who hold that Priesthood, that we are hated and persecuted. We know it. We are aware that we are hated, cordially hated, by many; but we are used to it, and it neither robs us of our sleep, nor destroys our appetite. We can read the slanders perpetrated against us without being much annoyed.

We read in the telegraphic despatches lately, that it was stated in Washington that a brigade of soldiers would be required in Utah to keep the people in subjection. Subjection to what? We knew then, and know now, that the slander was as base as it was false. We know, as our enemies know, that there is not a more law-abiding, quiet, orderly people in the nation, than the inhabitants of Utah. But we object to being led by the nose by every self-conceited, silly ass, who thinks he is capable of playing the grand mogul among us; and we have sense and knowledge enough to know that the Constitution has given us the rights and liberties of free American citizens, however much some people may strive to rob us of them.

We have, with the help of God, opened up this wilderness, and placed one of the brightest jewels in the nation's diadem; we have done this in privation, suffering, and untold dangers. We have clung to our country and the Constitution, through trials and persecutions the most bitter and virulent. But we would sooner again meet the unknown danger of an untamed land, and hew out for ourselves a home where white men had never lived, or lay our bodies on the soil we had consecrated to God and virtue, than prove recreant to our God, our faith, and our hopes of eternal salvation.

Gold is the fool's curtain which hides his defects from the world.

WHAT SHALL I WRITE?

Truth, as a matter of course; for error, as pertaining to ethics, has been sown broadcast over the whole land for many generations, until darkness hath covered the earth, and gross darkness the minds of the people. It becomes, then, a necessity that truth should be made known to all people, and that every effort should be directed to the accomplishment of this Godlike purpose. It may be, and indeed frequently is asked, What is truth? This is a question which has much troubled the divines and learned men of the world, who have been unable to give any answer satisfactory to themselves or others. An answer was, however, given by the Prophet Joseph Smith, which is indeed laconic. He, when asked, What is truth? replied, "Any matter of fact;" but subsequently gave an answer to the same question, which is also correct, and which opens up a field of thought and reflection as broad as eternity and as long as duration. It is this, "Truth is a knowledge of things as they were, as they are, and as they will be." Taking this definition as true and correct, and who can say it is not? of what vast importance is it to us as living, sentient beings, to be in possession of truth, that we may know from whence we came, why we are, whither we are going, and what our ultimate destiny. True, man has sought out many inventions, has brought to light many principles pertaining to the physical world, and rendered much of the materials by which he is surrounded, subservient to his wants and will; but what, by study of books or things, has he learned of himself, of God, and of eternity? Can man, by his own wisdom, ever learn the relation he sustains to his fellows, or to his God? We answer, No. If so, why the ignorance of the world pertaining to these things? But is there no means whereby man can learn of these things? by which he can secure to himself joy and peace? Is there no way opened in which he may go, that will lead him to the very doors of the temple of wisdom, life and truth? Yes; life and immortality have been brought to

light through the Gospel of the Son of God. By the light of truth which is unfolded to our minds therein, we are enabled to comprehend, in some degree, our origin, who our Father is, the condition we occupied in a pre-existent state, the object and purpose of our being here, and what we shall be when we shall have passed this mortal state. In short, it reveals to us who we are. That this is not our abiding home, our every day experience teaches; but whither we are going is only made known through the Gospel. Is this truth for all, and attainable by all? It is for all, and that without money and without price. It is attainable by all, on compliance with the conditions prescribed. What are the conditions? Belief on the Lord Jesus Christ; repenting of our sins by forsaking them and all our evil ways; receiving baptism for the remission of sins, and the Holy Ghost by the laying on of hands. This Holy Ghost will bring things past to our remembrance, will show us things to come, and will lead us into all truth. It is, then, only through obedience to the requirements of the Gospel, that we can secure to ourselves the knowledge of ourselves, which raises us above all others of the animal kingdom, and is the distinguishing characteristic of man's pre-eminence. This Gospel teaches man that God is his Father, Jesus Christ his friend, and all mankind his brothers: that he associated with his Father's family in the bright realms of glory, before he took upon himself mortality; that he is here to gain an experience, and to develop himself in the principles of truth, in order that he may be qualified for higher honors, greater glory, and for an enlarged sphere of usefulness. It teaches him that he is an immortal being, capable of attaining unto the highest excellence, even unto the high intelligences of the Gods, if he will but give heed to its precepts. It further teaches, that if its principles are not obeyed, sorrow and anguish will be the portion of those who will not yield obedience to its requirements. It is the want or absence of truth among

mankind, which produces so much misery. Kings and rulers have not truth in their possession, therefore, and as a consequence, the people mourn. As with the priest, so with the people: all are in darkness, the shadows of death compass them about. But why are they in this condition? The old Prophet said, that a time would be when this condition of things should exist, because all mankind had transgressed the laws, changed the ordinances, and broken the everlasting covenant. It is because they have forsaken their God, turned a deaf ear to his counsels, and set at nought his reproofs. Man has, through transgression, lost the Spirit of truth, and has for centuries been walking in error. He has strayed far from God, and all mankind are now enveloped in gross darkness, for they know not the way, the truth, the life. What, then, shall I write? Do'st know the way of life? Hath truth dawned upon thine understanding? Write, then, that the Gospel in its fulness has been restored to

earth by an holy angel sent of God. Write that God is calling upon all men everywhere to repent—to accept the proffered mercy and blessing. Write that God has sent forth his servants into the vineyard for the last time, to proclaim the fulness of his Gospel, and that the hour of his judgments is come. Write that God is speaking to the inhabitants of earth by the voice of Prophets and Apostles, and whomsoever heareth them and their words, giveth ear to the Lord of Hosts. Write that it is the duty of every one who has received the truth, to warn his neighbor, and to let his light shine that others may learn and live, for,

“Shall we whose souls are lighted by wisdom from on high?”

Shall we to man benighted, the lamp of life deny?”

Nay, verily; but as ye have freely received of the truth, freely impart to others. Be as a city set on a hill, whose light cannot be hid.

M.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 7, 1866.

✓ “HE THAT SHALL DENY THESE THINGS, LET HIM BE ACCURSED.”—ETHER CHAP. I. PAR. 11. BOOK OF MORMON.

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THE words at the heading of this article, are the words of Jesus Christ, spoken to the Prophet Moroni, on the Western Continent, near the beginning of the fifth century of the Christian era. The “things,” alluded to by our Savior, were the sacred revelations, contained in the Book of Mormon, which he predicted should come forth, in the latter days, unto the Gentiles, and be published among all people. If there should be any person found, among all nations, who should be wicked enough to “deny these things,” Jesus says, “let him be accursed.” That the words of Jesus, from which the above were selected, may

be more fully understood, we will quote more extensively from the same paragraph :—

“He that will contend against the word of the Lord, let him be accursed : and he that shall deny these things, let him be accursed : for unto them will I shew no greater things, saith Jesus Christ ; for I am he who speaketh ; and at my command the heavens are opened and are shut ; and at my word, the earth shall shake ; and at my command, the inhabitants thereof shall pass away, even so as by fire ; and he that believeth not my words, believeth not my disciples ; and if it so be that I do not speak, judge ye ; for ye shall know that it is I that speaketh at the last day.”

The word of God always did come with authority, requiring the most implicit obedience on the part of man, leaving him no other alternative only to obey or be damned. How different are the systems of men's invention ! We are told by the ministers of the different sects of Protestants, that salvation can be obtained in almost every Protestant church, however widely they may differ in doctrine. They consider it very uncharitable, to limit salvation to a particular church or doctrine. But Jesus most emphatically declares, that salvation is thus limited. The Gospel was a message intended for every creature in all the world ; and Jesus says, “He that believeth not shall be damned :” that is, the unbeliever in the preached Gospel should be damned, which is equivalent to being “accursed.”

In the apostolic age, Jesus did not, and, indeed, could not consistently with his unchangeable word, acknowledge any other doctrine or church as genuine, excepting the one which he sent his servants to proclaim and establish. In those days, as in all ages, there were a multiplicity of religious doctrines ; but Jesus repudiated the whole of them, and passed the sentence of damnation upon all who would not yield to the only true doctrine, and enter the only true Church which he and his servants organized. There was not the least chance for deviation, or for separate churches to be organized on different doctrines, and still be the true Church : there was but one standard—one faith—one hope—one Church or body of Christ—one Spirit diffused through the whole—one salvation. All dissenters from that were considered heathens and publicans—twice dead—plucked up by the roots—ready for the burning ; and all who had no faith in this one Church and its doctrines were to be damned. Thus said Jesus Christ, and thus did his Apostles preach. The Book of Mormon teaches the same ; the Latter-day Saints bear the same testimony.

We do not acknowledge any church, among Catholics or Protestants, as the Church of Christ. If there is one among them which Jesus acknowledges, all the others are wrong, and not included in the pale of salvation, and have no hopes of redemption, only on conditions of renouncing their own churches and doctrines, and yielding unreservedly to that one Church. But, taking the Bible as a standard, there is nothing more certain, than the lamentable fact, that the Church of Christ, for many past generations, has been unknown among men : not even a vestige of it could be found ; all was a dark, dismal, frightful apostacy, with the heavens as brass over their heads ; without Priesthood—without authority. No consoling voice from heaven—no angels permitted to minister one cheering word—no vision to light up the dark pathway of man ; no voice of the Eternal One to break in upon the death-like silence—no Proph-

ets or inspired men to awake the guilty nations from the deep sleep of ages : thus, for some seventeen long centuries has our earth been left, overwhelmed with the abominations and filth of "the mother of harlots"—the woman upon the "scarlet colored beast," who has "made all nations drunken with the wine of the wrath of her fornications."

But when the fulness of time arrived, the long looked-for angel came, the Gospel was once more revealed ; Apostles and Prophets once more restored ; the kingdom of God set up ; preparations for the great and dreadful day of the Lord commenced ; the word of the Lord once more uttered ; salvation once more promised to the obedient ; and damnation threatened to the disobedient. The same authority characterises the latter-day message, as once attended the former-day one ; and the same results follow both.

In former days the Gospel was to be preached to every creature in the world ; in latter-days the Gospel, restored by an angel, is to be preached to every nation, kindred, tongue, and people. After the former-day proclamation, a long dreary apostacy was to succeed ; after the latter-day proclamation, wars, pestilences, famines, earthquakes, frightful signs, and wonders in both earth and heaven, and finally devouring fire, were to sweep away kingdoms and nations, and, so far as the wicked are concerned, make the earth empty and desolate.

The kingdom of God in former-days was warred against and overcome ; the kingdom of God in latter-days is to stand forever and not be overcome ; the first, because of persecution, fled from earth to heaven ; the second breaks all earthly kingdoms to pieces, and has dominion under the whole heavens. Nothing can be more absurd, than to suppose, that this latter-day kingdom can be rejected with impunity. Nations incur the displeasure of nations, by rejecting each other's authorized ministry. Would not the Majesty of the heavens feel himself equally insulted, by a rejection of a divinely appointed embassy ? It is no valid excuse, to banish such ministry, because all diplomatic relations have been cut off for some seventeen centuries. On the contrary, for these very reasons, all earthly governments should welcome an embassy calculated to restore friendly relations between themselves and the great Supreme Ruler of all. Unwilling to overthrow the nations in their wickedness, has not the long-suffering of God been extended almost two thousand years ? Determined to give them one more chance, the Almighty issues an ultimatum, and holds forth the terms on which they shall be spared ; but if the conditions are rejected, He has decreed and firmly fixed their doom, both temporally and spiritually. The fearful, the terrible denunciation has been uttered, "He that shall deny these things, let him be accursed." Escape is hopeless ! The everlasting decree has gone forth ! Eternal justice will execute the awful penalty ! Therefore, repent, O ye nations ! and accept the last—the only proffered terms of mercy ; repent in sackcloth and ashes, put dust upon your heads, mourn for your sins, and for the sins of your kings and rulers, and for the sins of your fathers ; make great lamentation, and turn unto God, and seek no more to cast out and imprison the messengers of peace ; receive the glad tidings of reconciliation, that the evils which threaten you may, in some measure, be turned away.

✓ By letter from President Brigham Young, jun., dated the 18th ult., we learn of his safe arrival in Copenhagen. Elder Widerborg met him at Hamburg on the 15th. From Hamburg they went to Korsor by steamer, and thence by rail to Copenhagen. They had thus far a pleasant trip, the weather having been favorable. He says that John W. and he addressed the Saints in the Copenhagen Branch, which numbers about 500. He speaks highly of the Danish Saints, and favorably of the Danish people generally. On the following Saturday they expected to take steamer for Christiania. Peace and safety go with them!)

* Elder Thomas Taylor, at New York, writing June 9th, says, The Saints arriving by the *John Bright*, went forward at 11 o'clock on the evening of the 7th, taking steamboat from New York to New Haven, where they arrived between 4 and 5 o'clock next morning. Everything being ready, they took train at half-past 6, and were again moving. The train consisted of nineteen cars, six of which were filled with baggage. No other passengers on the train.

By letter of June 15th, we learn that the *Caroline* arrived on the 11th June. The passengers were all well; they left the same day for New Haven. He says that in this company three children died on the passage, also that there were two births. +

THE POWER OF THE APOSTLESHIP.

(From the *Western Standard*.)

July 10, 1857

* The objections used against "Mormonism" are, in many instances, when carefully examined, so many arguments in favor of its truthfulness. We have but to allude to one of the principal objections urged against the system to prove this. The feature in our system which excites the most apprehension, and which is considered the most objectionable, is the concentration of power in the head of the Church. The idea of one man controlling the whole body, wielding irresistible influence throughout the various departments and branches of the Church, counseling and directing every movement, is repugnant to the world, and they consider it highly objectionable and dangerous. It is one great cause of their hatred to the system, and the inflammatory appeals they, from time to time, make for its believers to be broken up. To them, the existence of this power is an evidence of delusion; and they publish it as such. To those, however, who are acquainted with the nature of the government of God, its existence, when combined with other evidences, is an assurance that God is its author and supporter. Every believer in the Bible will willingly concede that Peter and his brethren, the Apostles, had no more power than was really necessary for the discharge of the responsible duties assigned to them. No Christian will be so presumptuous as to condemn them, or say that they did wrong in exercising it. Peter, an illiterate fisherman, declared unto the people, eighteen centuries ago, that he had received the keys of the kingdom of heaven; and had power to bind on earth and it should be bound in heaven;

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to loose on earth and it should be loosed in heaven. He declared that the power to remit sins, and they would be remitted; to retain sins, and they would be retained. Hundreds believed him, and obeyed the laws and the ordinances which he taught. They looked upon him as the man empowered by the Lord to administer in His stead among the people. His counsels were venerated by them, and they viewed him as a man incapable of abusing the authority the Lord had endowed him with.

The Latter-day Saints lay claim to have received the same Priesthood and authority which was held by Peter and his brethren—they claim nothing less than this. The power which Jesus bestowed upon them, the Latter-day Saints assert and testify has been again restored to the earth, and is now held by the present Apostles of the Church of Christ. The head of the Church upon the earth at the present time, holds the same authority which was held by Peter, the head of the Church in ancient days. He is invested with the same power, holds the same keys, and his counsel is equally as binding as Peter's was, when he occupied the same position. If the existence of this power was not dangerous then, it certainly is not now. If Peter were on the earth to-day, acting in the capacity of the first Apostle in, and President of the Church of Christ, would he exercise any less authority than that exercised by the head of the Church now? Most certainly he would not. The objections which are urged against Brigham Young and the Gospel to-day, and which are considered by many sufficiently weighty to justify the overthrow and annihilation of that system, could, with equal plausibility and force, have been advanced against Simon Peter and the Gospel then. Trace the course of the two individuals, and the parallel will be found complete. Peter claimed that he had received the keys of the kingdom of heaven, that his acts on the earth, whether in binding or loosing, in remitting or retaining, were recognised as valid by the authority of heaven. He claimed to have the authority of heaven to not only counsel the Church of Christ in spiritual things, but also the authority to counsel its members in temporal affairs. In him was concentrated the power to dictate and wield the whole body, as he saw fit. In fact, his word was law. If he counseled them to move, they moved,—to stay, they remained. If he thought it wisdom for them to sell their possessions and goods, they sold them. If he said consecrate your property to the Lord, they consecrated it, and brought and laid it at his and his brethren's feet. In righteousness he controlled them and theirs to the fullest perfection. Brigham Young, as the first Apostle and President of the Church on the earth at the present time, neither claims nor exercises any more power than this. Yet, because he does these things, the world think it a dangerous assumption. The existence or exercise of such power, is one of the strongest arguments that, in their estimation, can be adduced as evidence of the delusive tendencies of "Mormonism." In that, they imagine, consists the delusion, and it is that they object to.

But, as we have said, that which the world hold as an objection, is in reality a strong argument in favor of the truth of "Mormonism." Did Brigham Young and his brethren profess to be Apostles,—to hold the same keys and authority which were held by Peter and his fellow Apostles, and yet not exercise the same power, it might be set down as conclusive evidence that they were impostors. They would have the form, but be entirely destitute of the power. However, they not only claim to have received the apostleship, but, as true and legally ordained Apostles would be sure to do, exercise the power

and authority thereof. Thousands submit to it. They know it to be correct. They know that whenever God has a people upon the earth, power similar, or approximating to this, is bestowed. It is not a feeling of man-worship that prompts them to be governed by it. The intelligent and independent New Englander, born and bred under the freest institution the sun ever shone upon, the hater of every species of tyranny and despotism, yields as cheerful an obedience to its requirements, as the man who has been ground down under the iron heel of oppression from his childhood. Men who never bowed to mortal man—men who have the most exalted ideas of liberty and the rights of man, submit to it gladly. They do so because they desire to honor God and respect his authority. They are prompted by motives similar to those which caused the ancients to submit to the Priesthood held by Peter and his brethren. If Peter or any of his brethren were to make their appearance on the earth at the present time, and teach and advocate the same doctrines which they did when they were here (and they would never teach any other), they would be treated as imposters. Extermination would be strongly urged, on the ground that the power they would hold over the people would be dangerous. The fact is, the Latter-day Saints are the only people upon the earth who would give the slightest heed unto them, or who would receive them as ministers and Apostles of Jesus Christ.

SUMMARY OF NEWS.

EUROPE.—Hostilities have commenced between the armies of Italy and Austria. On the 24th of June the first battle was fought, called the battle of Custoza. The following are the reports of the engagements by King Victor Emmanuel of the Italian army, and the Archduke Albrecht, commander of the Austrian army:—Italian head-quarters, June 24th, evening.—A desperate engagement has just taken place in front of Verona, lasting almost the whole day. The 1st army corps, which was intended to occupy positions between Peschiera and Verona, did not succeed in the attack. The 2nd and 3rd army corps were unable to deliver the 1st corps from the assault it had to sustain against an overwhelming force. The two latter corps are almost intact.—Brescia, June 25.—The 1st Italian army corps attacked the Austrian position near Peschiera yesterday. The Ceraie division suffered very heavy losses. General Ceraie was wounded. The engagement was prolonged, and the definitive result was not unfavorable, the Italian corps having maintained their positions. Prince Amadeus was slightly wounded, and has arrived at Brescia.—Austrian head-quarters, June 24.—The Archduke Albrecht has forwarded the following despatch to the Emperor:—"The Austrian army, while advancing towards the Mincio, was attacked to-day by the forces under the command of King Victor Emmanuel. Our army carried Montevento by assault, and Custoza at the close of the engagement at five p.m. Our forces took several cannon and many prisoners, and behaved with extraordinary valor and endurance. The King employed in the attack the three corps of the army of the Mincio and the reserve. Prince Amadeus and many generals were wounded. The enemy appears to have brought all his troops in succession under fire." Austrian head-quarters, Zebare, June 25.—The imperial troops have repulsed the enemy at all points, after a hot fight, not without considerable losses. Custoza was taken by storm, which caused a fresh struggle before that position, in which 2000 Italians were taken prisoners. The troops were animated by the best

spirits.—Verona, June 28, evening.—The Archduke Albrecht has inspected the army under his command, and was received with enthusiastic cheers. Up to the present, 4000 prisoners and 14 guns have been taken from the Italians. On the 27th of June, the first general engagement was fought between the Prussian and Austrian armies between Neustadt and Nachod in Bohemia. The Prussians were repulsed near Skalitz, where cavalry took part in the action. At 6 o'clock p.m., the Prussians were beaten and in full retreat, leaving their dead and wounded on the field. Not far from the same spot, however, they gained an advantage over the Austrians on the previous evening, when two divisions engaged in a severe conflict near Turnau, on the Elbe. The Prussians claim to have captured 500 prisoners.—Vienna, June 28.—It is officially announced that in the battle near Skalitz yesterday, the Prussians lost many prisoners and 18 guns. After the battle a Prussian major proceeded to the quarters of Marshal Benedek, under the protection of a flag of truce, to solicit an armistice. The demand was refused. The official reports fully confirm the victory of the 6th Austrian army corps over the army of the Crown Prince of Prussia at Skalitz. The following details have been received of the brilliant encounter which took place yesterday at Oswiecim:—The Austrian forces, composed of one battalion and a half of infantry, two squadrons of uhlans, and half a field battery, drove back the enemy with heavy losses across the Vistula, after a struggle which lasted ten hours. The Prussian forces consisted of three companies of fusiliers, three battalions of landwehr, one entire regiment of uhlans, and half a field battery.—Prussian head-quarters, Reinehr, June 27, evening.—Early this morning the army commanded by the Crown Prince of Prussia came upon a strong body of the enemy at Nachod, consisting of the Austrian Zammung corps, a division of the reserve cavalry, and the Prince Schleswig-Holstein division of cavalry. A severe engagement ensued, which lasted until three p.m. The Austrians were compelled to retreat, pursued by the Prussian cavalry. Their loss was considerable, but that of the Prussians trifling. The Crown Prince was present at the engagement. Five guns and two standards were taken, and many of the Austrian cavalry captured.

* AMERICA.—New York, June 15.—Count Mensdorf, on May 30th, informed the American Minister at Vienna, that measures had been taken to suspend the departure of newly-enlisted volunteers for Mexico. General Santa Anna has issued a proclamation at New York, offering his services to the Republican cause in Mexico, and exhorting Mexicans to unite to expel the foreign usurper. It is reported that the Imperialists have been defeated at Lianers, Mexico, by Esperosa. The Fenians have nearly all left the frontier. 2000 left Buffalo yesterday, the stragglers remaining being arrested by order of Meade, and forwarded to their homes. Fenian officers arrested at Malone, who refused to furnish bail, have been remanded for trial until the 19th. The Fenians returning by Hudson River Railroad, engaged in a drunken row among themselves. Ten were thrown from the train while in full motion. Roberts has issued orders for Fenians to return for the present, but not to accept transportation on terms compromising their characters as Irish patriots. Fourteen Fenians were arrested at Hamilton, Canada, papers found on them disclosing important Fenian plans. The recent proposition of the Federal Congress to repeal the neutrality laws, causes much uneasiness in Canada.—New York, June 16.—Federal troops have been ordered to return from the frontier to their station. It is unrelially reported that the Canadian authorities apprehend another raid in the vicinity of Fort Erie, and have countermanded the orders recalling the troops from the Niagara frontier. The Fenian prisoners in Montreal have been sent to the neighborhood of St. Armand for identification. Roberts was discharged from custody yesterday, on account of the difficulty in procuring evidence against him, witnesses for the prosecution being intimidated by fears of assassination. The prosecuting attorney announces that he will submit the case to the grand jury. James Stephens returned yesterday to Washington from Richmond.